CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, MAY 9, 1823. No. 39

Religious.

SUNDAY SCHOOLS.

(Continued from page 149.)

And here it may be remarked of a local school, that it possesses a peculiar advantage over a general school, in the attraction which it holds out to all sorts of families. It lies either within its own little district, or its own immediate vicinity; and, separated only by a few houses from each dwelling-place, the whole line of distance which is described by each of the scholars from his home, can, both in going and returning, be easily followed or overseen by his parents. Thus will there be no corruption to meet him on his path, and no possibility, between the parent and the teacher, to evade the attendance of a single evening, on any excursion of vice or idleness. The shield and the security of domestic guardianship are thus thrown over the system; and even the children of the religious and irreligious mingle together only under the eye of their teacher, and may be separated instantaneously at the breaking up of the juvenile congregation. They mix only at the season when the example and proficiency of the good have a predominating influence over the depraved and the careless; and passing, in a single moment, from the eye of the teacher to the eye of the parent, there is no time for the influence of the depraved to assume its natural ascendency. Through a Sabbath school, as through a conduit, the spirit and character of the better families may send a moralizing influence upon the others: while, in their passage to and from the schools, all the guards of parental jealousy might be put forth, to intercept the stream that else might flow in an opposite direction. It is thus that the presence and the exertions of a Sabbath teacher may bring about just such a composition of the families as to give scope for the assimilating power of every good ingredient, and, at the same time, to check the assimilating power of every bad one. He may hasten inconceivably the fermentation of that leaven, by the working of which it is that we are taught to expect, at length, the spread of Christianity throughout the whole population. Nor are we aware of a single office, within the regular limits of any ecclesiastical constitution, from the pious and faithful discharge of whose duties so signal a blessing may be anticipated, both for the present and for future generations. * * * * *

This holds out a very brilliant moral perspective to the eye of the philanthropist. In a few years, many of the scholars at our present seminaries will be convertible into the teachers of a future generation. There will be indefinite additions made to our religious agency. Instead of having to assail, as now, the general bulk of the population, by a Christian influence from without, the mass itself will be penetrated, and, through the means of residing and most effective teachers, there will be kept up a busy process of internal circulation. It is thus that he who can patiently work at small things, and be content to wait for great things, lends by far the best contribution to the mighty achievement of regenerating our land. Extremes meet; and the sanguine philanthropist, who is goaded on by his impatience to try all things, and look for some great and immediate result, will soon be plunged into the despair of ever being able to do any thing at all. The man who can calmly set himself down to the work of a district school, and there be satisfied to live and to labour without a name, may germinate a moral influence that will, at length, overspread the whole city of his habitation. It is rash to affirm of the local system that it is totally impracticable in London; while most natural, at the same time, that it should appear so to those who think nothing worthy of an attempt, unless it can be done *per saltum*—unless it at once fills the eye with the glare of magnificence, and it can be invested, at the very outset, with all the pomp and patronage of extensive committeeship. A single lane, or court, in London, is surely not more impracticable than in other towns of this empire. There is one man to be found there, who can assume it as his locality, and acquit himself thoroughly and well of the duties which it lays upon him. There is another who can pitch beside him, on a contiguous settlement, and, without feeling bound to speculate for the whole metropolis, can pervade, and do much to purify his assumed portion of it. There is a third who will find that a walk so unnoticed and obscure is the best suited to his modesty; and a fourth, who will be eager to reap, on the same field, that reward of kind and simple gratitude, in which his heart is most fitted to rejoice. We are sure that this piecemeal operation will not stop for want of labourers—though it may be arrested, for a while, through the eye of labourers being seduced by the meteoric glare of other enterprises, alike impotent and imposing. So long as each man of mediocrity conceives himself to be a man of might, and sighs after some scene of enlargement, that may be adequate to his fancied powers, little or nothing will be done; but so soon as the sweeping and sublime imagination is dissipated, and he can stoop to the drudgery of his small allotment in the field of usefulness, then will it be found, how it is by the summation of many humble mediocrities, that a mighty result is at length arrived at. It was by successive strokes of the pickaxe and chisel that the pyramids of Egypt were reared: and great must be the company of workmen, and limited the task which each must occupy, ere there will be made to ascend the edifice of a nation's worth, or of a nation's true greatness.

TOULMIN'S LETTERS.—LETTER II.

(Continued from page 145.)

The circumstances of Paul's voyage to Rome form the narrative of the next chapter. In the xxviiith we find the Apostle, after having been shipwrecked on the shore of Malta, arrived at the emporium of the world, and was made a prisoner in his own house. In this situation he sought, and embraced, all opportunities of promoting the gospel of his divine master. As many, at different times, came to him to his lodgings, "he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening," v. 23.—On his first explanation of the Christian doctrine, "some believed the things which were spoken." He continued this course for two years, "and received all that came in unto him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." In consequence of this, many converts were made to Christianity. This account of the apostle's strain of preaching is very general; except that, when some of the Jews, on their first interview with the apostle, "believed not, "but rejected the gospel. amidst all the evidence he advanced in favour of it, from Moses and the prophets, the historian tells us, he declared, that "the salvation of God was sent unto the Gentiles, and that they would hear it," v. 28. This is the only instance in which the historian particularises the apostle's preaching. Divines, who did not read the Acts with that intention, with which I have now reviewed it, have seen the matter in the same light, in which it appears to my mind. "Probably, as Mr. Craddock well observes," says Dr. Doddridge, "the apostle insisted on two topics; that the kingdom of God, which they had so long expected, was of a spiritual nature; and that Jesus of Nazareth, in whose name he preached, was the person foretold as the promised Messiah, and Lord of that kingdom." Neither of these critics, with a strong bias in favour of those sentiments, could find here the doctrines of original sin, of the deity of Christ, and of the imputation of his righteousness; so essential, in the opinion of some, to the faithful preaching, and to the efficacy, of Christianity. Here, again, is a perfect silence on these points. Yet the doctrine, the simple doctrine of the divine Messiahship of Jesus is successful; and the proofs adduced for it reach the heart with energy: "Some believed."

I may applaud, sir, the piety, the zeal, the good intentions, with which the Moravian preachers, or the Elliots, might address the heathens of Greenland, or America, on the fall and corruption of nature through Adam, on the Creator's taking upon him human nature, and dying for our sins; but I do not see such a mode of preaching followed by those who first embarked in the glorious and philanthropic employment of converting the world to the faith of Christ. They, I presume, were fully instructed in the mind of Christ, adopted the most proper means of accomplishing their embassy, and have furnished, for future ages, true specimens of the Christian faith, and divine models of preaching it.

I repeat it again; and refer it to the candid and serious consideration of those who deem the Calvinistic and Trinitarian systems essential to the efficacy of preaching, that they can find no other doctrine, in all the preceding discourses which have now passed under our review, but what is, in modern style, called the Unitarian doctrine. This is that "word of God," that "gospel," that made both Jews and Gentiles believers and members of the church of Christ, "purifying their hearts," Acts xv. 9. And carrying with it, "remission of sins," ch. x. 43. The matter hath, for many years, appeared to me in this light.—The conviction produced, by reading the "Acts of the Apostles," both of the truth and efficacy of Unitarian principles, the conviction that *these* were the principles by which the world was converted, on which christian churches were founded, is so strong, that I cannot resist it.

MR. QUINCY'S ADDRESS.

The following is an extract from the very able Address of the Hon. Mr. Quincy, to the city council, at the organization of the city government, on Thursday, May 1st.

After speaking of the difficulties attending the administration of the government of this city, at its first establishment, and expressing his determination, in executing the trust committed to him, to "yield entirely to the influences, and be guided, exclusively, by the principles of the city charter, the Mayor elect, proceeds to explain what he considers the spirit of the charter, as far as relates to the office of Mayor; the duties it enjoins—and by what principles those duties will be attempted to be performed, during his administration. After some valuable remarks on the spirit of the charter, he proceeds—

The duties, enjoined by the charter on the executive authority, are concurrent with its powers, and coincident with its spirit. If in making a sketch of them, I shall be thought to present an outline, difficult, for any man, completely to fill; and absolutely impracticable, for that humble individual, who now occupies the station, let it be remembered that it is always wise, in man, to work after models, more perfect than his capacity can execute. Perfect duty, it is not in the power of man to perform. But it is the right of the people that every man, in public office, should know and attempt it. Let it also be considered, that it will be advantageous both for the individual, who may hold, and for the people, who judge and select, that both should form elevated conceptions of the station. The one will be thus more likely to aim at something higher than mediocrity, in execution; and the other, forming just notions of its difficulty and importance, will select with discrimination, and receive more readily faithful and laborious endeavour, in lieu of perfect performance.

The great duty of the Mayor of such a city as this, is to identify himself, absolutely and exclusively, with its character and interests.—All its important relations, he should diligently study, and strive, thoroughly, to understand.—All its rights, whether affecting property, or liberty, or power, it is his duty, as occasions occur, to analyze and maintain. If possible, he should leave no foundations of either, unsettled, or dubious. Towards them, he should teach himself to feel, not merely the zeal of official station, but the pertinacious spirit of private interest.

Of local, sectional, party, or personal divisions, he should know nothing, except for the purpose of healing the wounds they inflict;—softening the animosities they engender; and exciting, by his example and influence, bands, hostile to one another, in every other aspect, to march one way, when the interests of the city are in danger. Its honour, dignity, safety, and prosperity, the development of its resources, its expenditures and police, should be the perpetual object of his purpose and labour of his thought. All its public institutions, its edifices, hospitals, alms-houses, jails, should be made the subject of his frequent inspection, to the end that wants may be supplied; errors corrected; abuses exposed.

Above all, its schools, those choice depositories of the hope of a free people, should engage his utmost solicitude, and unremitting superintendence. Justly are these institutions the pride and the boast of the inhabitants of this city. For these, Boston has at all times, stood pre-eminent. Let there exist elsewhere, a greater population; a richer commerce; wider streets; more splendid avenues; statelier palaces. Be it the endeavour of this metropolis to educate better men; happier citizens; more enlightened statesmen; to elevate a people, thoroughly instructed in their social rights; deeply imbued with a sense of their moral duties; mild, flexible to every breath of legitimate authority; unyielding as fate, to unconstitutional impositions.

In administering the police, in executing the laws, in protecting the rights, and promoting the prosperity of the city, its first officer will be necessarily beset and assailed by individual interests; by rival projects; by personal influences; by party passions. The more firm and inflexible he is, in maintaining the rights, and in pursuing the interests of the city, the greater is the probability of his becoming obnoxious to all whom he causes to be prosecuted, or punished; to all, whose passions he thwarts; to all, whose interests he opposes. It will remain for the citizens to decide whether he, who shall attempt to fulfil these duties, and thus to uphold their interests, in a firm, honest and impartial spirit, shall find countenance and support, in the intelligence and virtue of the community.

Touching the principles by which the ensuing administration will endeavour to regulate and conduct the affairs of the city, nothing is promised, except a laborious fulfilment of every known duty; a prudent exercise of every invested power; and a disposition shrinking from no official responsibility. The outline of the duties just sketched, will be placed before the executive officer, without any expectation of approximating towards its extent, much less of filling it up, according to that enlarged conception. By making, in the constitution of our nature, the power to purpose greater than the power to perform, Providence has indicated to man, that true duty and wisdom consist in combining high efforts with humble expectations.

If the powers vested seem too great for any individual, let it be remembered, that they are necessary to attain the great objects of health, comfort and safety to the city. To those whose fortunes are restricted, these powers, in their just exercise, ought to be peculiarly precious. The rich can fly from the generated pestilence. In the season of danger, the sons of fortune can seek refuge in purer atmospheres. But necessity condemns the poor to remain and inhale the noxious effluvia. To those compelled by necessity, or choice, to a city residence, these powers are a privilege and a blessing. In relation to city police, it is not sufficient that the law, in its due process, will, ultimately, remedy every injury, and remove every nuisance. While the law delays, the injury is done. While judges are doubting, and lawyers debating, the nuisance is inhaling and the atmosphere corrupting. In these cases, prevention should be the object of solicitude, not remedy. It is not enough, that the obstacle which impedes the citizen's way, or the nuisance which offends his sense, should be removed, on complaint, or by complaint. The true criterion of an efficient city government is, that it should be removed before complaint and without complaint.

The true glory of a city consists, not in palaces, temples, columns, the vain boast of art, or the proud magnificence of luxury, but in a happy, secure and contented people—feeling the advantage of a vigorous and faithful administration; not merely in the wide street, and the splendid avenue, but in every lane, in every court and in every alley. The poorest and humblest citizen should be made instinctively to bless that paternal government which he daily perceives watching over his comfort and convenience, and securing for him that surest pledge of health, a pure atmosphere.

The individual, now entrusted with the executive power, by his fellow-citizens, repeats that he promises nothing, except an absolute self-devotion to their interests. To understand, maintain and improve them, he dedicates, whatever humble intellectual, or physical power, he may possess.

HINTS ON EARLY EDUCATION.

(Continued from page 145.)

DELICACY.

On this subject, there is little to be said, for it is only those who have refined and delicate feelings, who shrink from all that is coarse or impure, and who desire for themselves, to be "wise unto that which is good, but simple concerning evil," who can fully appreciate so invaluable a spirit in their children, or, who would know how to guard it in them, as the choicest plant, though of the tenderest growth. If children are tempted to commit other faults, if they are misled into other errors; there is great hope that the voice of conscience will be heard, and bring them back to the path of duty; but if the purity of the mind be sullied or lost, this cannot be regained: the outward conduct may be correct; but a beauty, a charm—a security to all that is good, is gone.

This purity is so little in unison with the spirit of the world, that unless carefully cherished and watched over, we cannot hope to retain it, and it is, on this account, more than on any other, that companions for children should be selected with the greatest care; that unguarded intercourse with others is to be dreaded; low company prohibited, and that peculiar discernment and discretion are necessary, in the choice of those, to whose care they are entrusted.

During the first ten years of life, it is generally the case, both with boys and girls, that the character is chiefly formed by female influence; and how well calculated *ought* that influence to prove, to foster the purity and innocence of childhood. It is only to be lamented that women, both in the higher and lower walks of life, should endanger that refined delicacy, so essential to their character, by ever allowing themselves, to treat what is impure, as a subject of curiosity or amusement; by admitting conversation which is not perfectly delicate; by reading books of an improper tendency, or by devouring promiscuously the contents of our public papers.

Even little children are sometimes inclined, in their measure, to indelicate conversation, and will indulge in it for the amusement of each other, and to excite a laugh; but, in nothing has a licence of tongue a more corrupting effect; and a tendency to indelicacy in words or actions, is one of the few things in children, which ought to be treated with severity. An incorrect word, or, an improper trick, in infancy, may, at the time, be amusing, as appearing to spring from childish playfulness and humour; but here an object of no small importance is at stake: we are to manifest our disapprobation, both toward the offender, and those who are amused at his fault and we must take care that our looks correspond with our conduct; for a secret smile will more than counteract the effect of the severest reproof.

A great deal on the subject before us, will depend on the nice principles, the correct propriety, and the constant watchfulness of a nurse: for it is by a strict, and minute attention to little things, that modest and refined habits are formed, and a disgust induced at all that is improper and vulgar. A nurse cannot be too much guarded in what she does or says in the presence of her children, nor must she fancy that they are always infants, or less alive than herself, to what passes before them. At the same time, the precautions taken should be perceived as little as possible, for she will defeat her end, if she excite curiosity, by giving the idea that there is something to be concealed.

Diligence and regular employment are great safe-guards to purity, for it is the indolent and vacant mind, that is the most susceptible of improper impressions.

When children ask embarrassing questions, we are not to deceive them, or resort to a falsehood that we may keep them in ignorance. If we receive such questions, with an unmoved countenance, and seeming indifference; without the least air of mystery and concealment, and with no apparent awkwardness or confusion, we may answer them, with truth, though perhaps, only in part, without exciting further curiosity, or, improperly opening their minds, and we may easily prevent their pursuing the subject, by diverting their thoughts to other objects. It is, also, to be remembered, that there are some things, which it is safer for children to learn from their parents, than from those who are less judicious and guarded; for, in many cases, it is not so much the matter of fact, as an improper spirit in conveying it, which is injurious to the mind.

SWEARING.

St. Chrysostom proposes a singular method to facilitate the leaving off this practice of customary swearing. "Wouldst thou know," says the father, "by what means thou mayest get rid of this wicked custom of swearing, I'll tell thee a way, which, if thoul't take, will certainly prove successful. Every time whenever thou shalt find thyself to have let slip an oath, punish thyself for it by missing the next meal. Such a course as this, though troublesome to the flesh, will be profitable to the spirit; and cause a quick amendment; for the tongue will need no other monitor to make it take heed of swearing another time, if it hath been thus punished with hunger and thirst for its former transgression, and knows it shall be so punished again if ever it commits the like crime hereafter."

Christian Register.

BOSTON, FRIDAY, MAY 9, 1823.

In the Boston Recorder of April 19th, is an article purporting to be, an extract from the journal of a Southern traveller in New-England. After some very just encomiums on the inhabitants of Boston for the liberality with which they support their public institutions, particularly the Athenæum, and their public schools, he proceeds to speak of the state of religion—of preachers, and of Unitarianism.

The writer says he shall speak his mind freely, but he hopes candidly and without bitterness. That he thinks he has done so, we do not doubt, though we are far from approving the general course of his remarks. He begins by speaking of the ancient orthodoxy and piety of Boston. "For more than a century, Boston was distinguished for its piety and *orthodoxy*." By which he plainly intimates that there has been a great change in this respect, and that it is now distinguished for neither. By what standard he measures its piety, we are at a loss to determine; unless it be by the degree of conformity or non-conformity to the ancient orthodoxy. That Boston is not at present distinguished for the orthodoxy of an hundred years past, we readily admit; but that there is not as much of the living spirit of *piety*, as there has been at any former period, we do not admit. There may not be as many public professors; for the false notions that prevail of the nature and use of the ordinances, has hindered many from a public acknowledgment of their faith, who are as truly and sincerely under the influence of the principles and spirit of Christianity, as the most forward and zealous professors. Much allowance must be made also, in judging of this subject, for the great change that has taken place in the manners and taste of the age, in relation to conversing upon, and publishing the fervors of our piety. It is not always, if ever, the loudest and most boisterous religion that has its seat deepest in the heart, or that is the most pleasing in the eyes of the judge of hearts. Modest, retiring, and humble piety, though less noticed and honoured by the undiscerning multitude, is in the sight of God of great price; and of this, we have no hesitation in saying, there is as much as at any former period. If untiring engagedness in the duties of active benevolence, and constant endeavours to improve the principles and temper, as well as the physical and moral condition of mankind, be any test of the piety and true orthodoxy of the present generation in our city, then we may say, without dishonouring the *past* age, that the *present* is far before it in the amount of piety. What though it show itself in a different form, and is less observant of positive rites; it surely cannot be less pleasing to God, so long as it is instrumental in advancing the grand objects of his universal kingdom, the improvement and happiness of his rational and moral creation.

The following paragraph speaks for itself.

The preachers who have enlisted under the standard of Unitarianism, have not generally, and I believe have not at all until lately, come out openly against what we call orthodox opinions. As they are distinguished rather by what they do not, than by what they do believe, so their preaching is said to be of a *negative* character. What are called the peculiar doctrines of the gospel, such as the depravity of human nature, the doctrines of regeneration, of atonement, of sanctification by the Holy Spirit, are never mentioned, for either attack or defence. But what are called the moral virtues, such as honesty, gratitude, charity, &c. are the subjects of brief discourses, composed with elegance and delivered with a cold propriety, which southern hearers would think soporific. I must confess, however, that what I state on this subject is the result chiefly of information, not of actual observation.

That a man should deliberately publish, merely upon hearsay, so slanderous a statement as some parts of this paragraph, is sufficient to destroy all confidence in the truth and justice of any of his statements. We know not how a man of any conscience, or modesty, can publicly speak in this manner of one of the most respectable bodies of men in the community, and in the same sentence acknowledge that it is all hearsay. Acting on the principle of doing to others, as he would wish others to do unto him, he would, before publishing it, have sifted the base slander to the bottom, and have reproved, with christian faithfulness, the unworthy spirit and principles in which it originated. We cannot vouch for the character of every sermon that may have been delivered, or for the style of preaching of every individual, who may at any time have ministered amongst us; but, as we have had great opportunity of learning the style of preaching prevalent with the Unitarian clergymen of the city, we are prepared to say that the intimation in the above paragraph, relative to the character of their sermons, is grossly false and slanderous. We hear no preaching, even from the orthodox, (who make great pretensions to it,) that is so truly deserving the name of what some of our brethren would call close and searching, as that which we hear weekly from the different Unitarian preachers of the city. Religious insensibility, a conformity to worldly standards of morality, and contentedness with merely negative goodness, have, in our hearing, been publicly reproved, and with greater earnestness, and manifest effect, by the Unitarian preachers of this city, within the two years that we have had opportunity of listening to them, than we have ever heard from all the orthodox preachers of our acquaintance. And we have formerly been much in the way of attending their services. And yet we are told, by a person who acknowledges he never attended the Sabbath services of any Unitarian clergyman of the city,—that they "are distinguished rather by what they do not, than what they do believe;" and that their preaching "is of a *negative* character;" that its substance consists in inculcating with cold propriety of manner, the duties of "honesty, industry, gratitude and charity!"

We give another paragraph, as a specimen of the perverted and false view which is perpetually given of the character of Unitarian sentiments, and Unitarian preaching.

From the very nature of the system of Unitarianism, where it excites no controversy, I think that it takes no powerful grasp on the affections. It is so indifferent to modes of faith; it represents heaven of so easy attainment; it is so general in all its doctrines; so vague in its devotional exercises, that I see not how it can lay hold on the human heart and exert a mighty efficacy there. Indeed, it seems hardly worth while to support religious worship, and be at the trouble of going to church, when the whole affair has so little connexion with salvation.

"It represents Heaven as of so easy attainment!"—and, "has so little connexion with salvation!" We cannot but express our deep surprise at such a sentiment as this. Surely no man, who has read the able sermon lately published on *Smooth Preaching;* or who has attended the services of our leading Unitarian preachers, and given any candid attention to the subject, can repeat such a sentiment without blushing at its falsehood and palpable absurdity.

SHAKERS.

It appears by a statement published in the Albany papers, that the Society of Shakers settled in the towns of New-Lebanon and Canaan, (N. Y.) have left these places, and taken up their residence in the town of Hancock, Mass. The occasion of their removal is what they call the oppressive influence of the militia law of the State of New-York, which subjects them to fines and imprisonments. They have published a declaration with the following motto, "When they persecute you in one city, flee ye to another." The following is a part of their declaration.

We consider the present militia laws of the state of New-York as oppressive, and as an infringement upon our civil and religious rights, inasmuch as they virtually make the exercise of conscience a crime, worthy of fines or imprisonment, and require us to purchase yearly, that which is in truth our own; thus abridging or taking away the liberty of conscience.

It is our sincere desire to live in peace with all mankind. And agreeably to our sense of duty to God, and as comporting with the genuine principles of christianity, we have consecrated ourselves, our time, our personal services, and our property to religious and charitable purposes; therefore, we cannot consent that any of the property thus consecrated should be taken for the support of institutions inconsistent with the principles of peace and benevolence.

After speaking of their removal from the state of New-York, and of the arrangements made for becoming lawful citizens of the state of Massachusetts, they close their remarks by the following allusion to the state:

Where, to the honour of its government, the liberty of conscience is considered as the free and natural right of every man; and where those whose consciences direct them to *follow peace with all men*, are not required by law to bow down, nor sacrifice to the lofty image of military despotism.

Every one must admire and commend the feeling in which the mildness and tolerance of the constitution of our state originated; though there are many, probably, who object to the extent to which its forbearance is carried. There is no good reason to fear that the clause which pays so much deference to the wishes of those who object to bearing arms from scruples of conscience, will ever endanger the safety of the community, since the comparative number of such must always be small;—and this was probably the circumstance which determined the wise framers of our constitution, to the exercise of so much lenity; but every one must acknowledge that it is the admission of a principle, which, if acted upon as extensively as it might be, would prove ruinous; as it might leave a state in a condition so defenceless, as to render it the easy prey of every ambitious neighbour.

For the Christian Register.

REV. DR. BEECHER.

This gentleman has been invited to this city by the friends and promoters of the *revival* now prevailing in the calvinistic congregations, to preach for a season. At the old South and Park-street churches, he has delivered several sermons to large audiences. Members of all the religious societies have been attracted to hear him, and his evening Lectures have been thronged. His discourses are written, occupy about an hour in the delivery, and are so well fixed in his mind as to give an appearance of being partly committed to memory. His style of composition is plain, direct, argumentative; and his mode of delivery natural, earnest, animated and powerful. In both respects it is somewhat forensic. For one, I have been gratified with the style of writing and speaking of this respectable and eloquent clergyman. The originality and directness of his style of preaching, is not only agreeable, but heightens the effect of his sermons. Dr. Beecher preaches like one who had an absorbing sense of the weight and solemnity of his message, and wholly indifferent to gaining the approbation of the critic, or pleasing the taste merely of his auditors. Such preaching is commendable, judicious, useful; it excites deep interest, it fixes the attention; it is suitable to the theme.

Dr. Beecher in preaching to promiscuous audiences, and, desirous to persuade men, has wisely abstained from controversial matter, so much so indeed as to indicate that he considered many points, usually considered vital, speculative, at least not essential. I heard him on Sunday evening, at Park-street, and will, with permission, offer a few remarks upon his discourse, which was the ablest I have heard from him, and at the same time the most objectionable. His text was I John, iv. ch. 7 v.—"Every one that loveth, is born of God and knoweth God." The argument was, There is no religion in man until his heart is renewed by the Holy Spirit, or until he is suddenly and instantaneously converted. In defence of this position he appealed, 1. To the consciences of men. 2. To the experience of the awakened. 3. To those who have experienced regeneration. 4. To the Bible. And he concluded by urging the inquiry whether his audience had met with this great change. He stated that he should be able to prove what he had stated by reason, philosophy, and revelation.

Dr. Beecher stated emphatically that there was no text in the Bible which ascribed religion, or moral goodness, to an unregenerate man, not the least particle of either. The young man, who came to Jesus, and who had kept the commandments, was loved by the Saviour. He pronounced him to be not far from the kingdom of heaven. Dr. B. would not contend that this youth had been regenerated; and it is evident that in the estimation of the Saviour, he possessed considerable moral goodness.

He said there was *a point of time* when the scale turned, when men became religious. If it be a matter of speculation on which the mind is occupied, there must be a moment when assent is given to the subject, and it is instantaneous. If religious belief is to be cultivated, and acquire maturity gradually, it rises until it comes to a point, and then the final act is sudden. There must be a moment when a transfer takes place. If it consists in quantity, there must be a time when it has increased to the full. Suppose, he observed, you fill up a measure. It rises gradually; but there is a moment when it is full: all below is not religion—it is only so when the last drop decides that the thing is accomplished. This figure of a measure, I apprehend, demonstrates the fallacy of Mr. B's. reasoning; it proves progressive conversion. The last drop, although it fills the bucket, is of the same nature with the preceding drops; and they contribute as much to fill the vessel as the last drop. Besides, it is a bad sentiment to inculcate that the measure can ever be filled. The rational belief is that it never can be. Religion, Dr. B. said, is not a habit; it is an invisible act of the mind: a man cannot be a month in beginning to love God;—the way may be prepared by gradual seriousness and anxiety; the evidence may not always be perceived; the subsequent progress may be gradual; but this is not religion—it is sanctification.

He quoted many texts to prove the depravity of man. If, said he, men have some goodness naturally, all this testimony must be reversed. All have not then gone out of the way. It appeared to me that the reasoning of Dr. B. was, in a considerable degree, fallacious. Proving that mankind are very wicked, does not demonstrate that they are without any goodness. If the texts brought in support of total depravity, are to be taken literally, they prove too much; for men cannot be reclaimed, in that case, more than devils. And proving beyond dispute that men are wicked wholly and thoroughly, does not prove that conversion is instantaneous. The illustrations brought in support of this doctrine seem to prove the reverse. It is not the last step of a traveller, on a journey, that constitutes the journey, any more than it is the last drop of a draught that constitutes the draught. Will it be said, if the last step is not taken the journey is not performed; or if the last drop is not drank, the draught is not taken? This would, I think, be evil and preposterous. What efficacy is there in the last act, more than in any of the preceding? The fact is, our moral conduct or religious character, do not admit of mathematical demonstration. The doctrine of sudden conversion, also, must induce men to consider that the finishing blow is given to their religious character, that the crisis is over—that they are safe. It is the parent of religious arrogance, and inspires a contempt of others.

Tracts, and Publishing Fund.

The observations on Tracts, in your last Register, appear to be judicious. They are convenient, cheap, and useful vehicles of conveying plain religious instruction: they should contain only sound, practical religion; and be distributed with judgment. In this country, our orthodox brethren have printed a series of numbers of Tracts, in the pamphlet form, of the length of half a sheet, one sheet, and two sheets, at a mill a page. So far as I have examined them, they appear to me to be, on the whole, an indifferent selection. They set forth Calvinistic doctrines, and use some sharp rebukes; but they are not generally interesting or ingenious. Liberal christians, feeling the importance of these light publications, and perceiving the impossibility of disseminating those alluded to, projected a scheme for the writing, publishing, and diffusion, of unobjectionable pamphlets; and the Publishing Fund Society was instituted. Several interesting and useful publications were printed by this society, and had a rapid sale. At length a book was published, which, though a good one, was not particularly of a religious character. Nothing has since appeared from this quarter; and this heavy edition of large work seems to have extinguished the zeal and efforts of this laudable society. I beg to inquire why their operations are suspended—if any new tracts are in preparation; and when they are to be announced? The religious public are impatient for the continuation of the valuable pamphlets with which this society has favoured them; and great interest has been excited in their regular appearance for many years to come.

Permit me to suggest that it does not appear judicious to waste time, or exhaust funds, in publishing works of a large description, or not decidedly of a religious nature. If the society is to be a religious one, if it intends to supply the vacuum existing in rational theology, by presenting the grand and simple truths of our faith in a cheap form, let this object be kept steadily in view; let the publications be issued regularly, and be especially adapted to this simple purpose.

I obtrude my advice on another point. In England, tracts are printed on a small piece of paper, some no larger than a man's hand. They are a word in season. Their brevity ensures them a reading by every one into whose hands they fall. We want these, and also tracts of the size of a few pages, in which the doctrinal and perceptive truths of religion may be plainly stated.

OBITUARY NOTICE.

Died at Ashburnham, on the 27th ult. the Rev. John Cushing, D. D. in the 79th year of his age, and the 55th of his ministry. He was a son of the Rev. Job Cushing, of Shrewsbury, and was graduated at Harvard College in 1764, with the class, of which the late Governor Strong, Bishop Parker, Dr. Aspinwall, and others, who have attained an honourable name, were members. He was ordained in 1768, to the pastoral charge of the church in Ashburnham, to which he conscientiously devoted the labours and services of his life; cherishing a sincere interest for both the temporal and spiritual welfare of his people, and enjoying their confidence as a faithful minister, a prudent counsellor, and an upright man. A vigorous and accurate judgment, thorough simplicity of thought and conduct—a fearless, naked sincerity, with a temperament, not liable to be disturbed, were his characteristics. Perhaps those, who observed only the directness of his manners and language, which were strongly marked by the plainness of past times, might fail to appreciate the benevolence, with which they were combined. By long continued habits of reading, and the reflections of an active mind, he had accumulated a copious store of knowledge, which, to his family and intimate friends, was rendered a source of instruction and pleasure. As a minister, he was endued to an eminent degree with the gift of judgment. Few were more frequently employed, or were more successful in the divine art of peace-making;—and by his consistent, no less than his conciliating temper, he acquired confidence and esteem from those around him of different denominations. Whatever importance he might attach to the views he had himself adopted, they were invariably united with an enlarged charity, and a liberal interpretation of the rights and opinions of others. His professional brethren, with whom he was immediately associated, and who were the nearest witnesses of his worth, were accustomed to rely upon his counsel, and held him in honour as their spiritual father. He has sustained for more than half a century the character of a blameless minister of Jesus Christ. And now, that in a venerable old age, he is gathered to his fathers, he has bequeathed to his bereaved family and flock the instruction and encouragement of his example, with the consoling hope, that he will find the recompense of his labours with the Shepherd and Bishop of souls.

MISCELLANEOUS.

CEMETERIES.

In addition to the article which we have given this week, from the Medical Intelligencer, we add the following.

Dr. Thomas Smollet on burying under churches.

"When we consider, that in our churches in general, we breathe a gross stagnated air, surcharged with damps from vaults, tombs, and charnel-houses; may we not term them so many magazines of rheums, created for the *benefit of the Medical faculty?* and safely aver that more bodies are lost, than souls saved, by going to church in winter especially, which may be said to engross eight months in the year?"—"The practice of burying in churches was the effect of ignorant superstition, influenced by knavish priests, who pretended that the devil could have no power over the defunct, if he was interred in holy ground; and this, indeed, is the *only reason* that can be given for consecrating all cemeteries, even at this day."

The Nantucket Inquirer states, that a few days after the Earthquake at Valparaiso, the priests drew up a petition for the expulsion of all the English and Americans, (or Heretics as they call them) that resided there, as being the cause of the earthquake and its calamities by their wickedness. They applied to one Biskla, he being the oldest judge of their city, to induce him to sign it. He inquired of them how they could attribute it to the "*Anglices*," when *their* houses were most of them standing, and all their lives spared as witnesses of their innocence—"while you," said he, "who call yourselves good catholics, with all your prayers and the assistance of *patron saints*, could not save our churches, houses, and hundreds of catholics, from utter destruction; and, as for myself, on the night of the earthquake, with the rest of my family, I was taken from impending ruin by an American, at the imminent risk of his life, when no countryman of my own would come to our assistance. I shall therefore not subscribe to any such thing."

Bishop of North Carolina.—At the convention of the Protestant Episcopal Church of North Carolina, lately held at Sailsbury, the Rev. Dr. Ravenscroft, of Virginia, was unanimously elected Bishop of the diocess of this State.

The Universalist Church, lately erected in Bulfinch-street, was yesterday morning solemnly dedicated, by the customary religious exercises, and in the afternoon, the Rev. Paul Dean was re-installed as Pastor of the Central Universalist Society, for whose accommodation the church was erected. The dedication sermon was preached by the Rev. Mr. Dean, Pastor elect, and the installation sermon by the Rev Mr. Mitchell of New York. The interesting services were attended by a very numerous audience.

Evangelist.—The publication of a work with this title has just commenced at Haverhill, (N. H.) by Mr. Sylvester T. Goss. It is issued in an octavo form, eight pages weekly, at 50 cents per year. It is intended that it shall be filled up chiefly with religious intelligence taken from the different religious publications of the country.

State of Ireland.—The provisional news which reached us by the post to-day, is positively frightful. There was a regular battle between the Charleville police and insurgent peasantry, on Tuesday last. On Thursday, several farm-houses on the lands of Lord Cork, were burnt to the ground. A quantity of hay on the Glebe lands of the Dean of Limerick, and the Rev. Mr. Bevan, was burned on Friday; and the houghing of cattle in all parts of the South is now a common pastime. Above 100 prisoners are to be tried for murder only, at the present Assizes! about 20 for rape! and several for abduction. At the Colonmel Assizes alone, there are to be tried 26 for murder, 7 for rape, and 2 for the forcibly carrying off of females. What a blessed state of society is our's in Ireland. *Dublin evening Mail.*

Capt. Franklin's Narrative of a Journey from the shores of Hudson's Bay to the mouth of Copermine River, and from thence in cannoes along the coast of the Polar Sea, upwards of five hundred miles, and the return of the Expedition over land to Hudson's Bay, is advertised in late London papers for publication on the 12th of April, in 4to. with plates; price £4 4s.

GENERAL INTELLIGENCE.

The Mummy.—A rare and excellent specimen of *Mummy* has been sent to this city, as a present from the house of Van Lennep & Co. of Smyrna. It is from Thebes; is now at the Medical College, and will be in exhibition for the benefit of the Dispensary, and the general Hospital.

New-York and Providence Steam-Boats.—These boats are to begin after the present week, to run twice a week, to leave Providence for New-York on every Wednesday and Saturday morning, at six o'clock.

Notice to Mariners.—The light on Libby Island, near Machias, on the coast of Maine, will be discontinued during the nights, until the light-house shall have been repaired, and until information is given in the Portland papers. *Portland pa.*

☞A Floating Light is to be placed off Sandy Hook, N. York, next month.

Mail Robber—Henry Youdkin, postmaster at Uniontown Ohio, has been committed for robbing the mail; and has confessed taking 610 dollars.

The Bank of Illinois was robbed, on the night of March 26th, of 4,200 dollars in specie.

The Kentucky Asylum for the tuition of the Deaf and Dumb is now in operation, under the immediate care and superintendence of the Rev. John R. Kerr, and Lady as Superintendent and Matron.

Destruction of Pirates.—Letters received some time since from our squadron made it probable that when the boats retook the schooner *Pilot*, from the pirates, the greater part of the wretches found on board were killed in the conflict, although no particulars were given.—Later accounts say, that the bodies of twelve or fourteen of them have drifted on shore near the part of the coast of Cuba where she was retaken.

It is said that many cloths are manufacturing in Ireland, imitating Irish Linens, Lawns, &c. the warp of cotton and the weft of filling or linen thread.—When bleached, the deception is so great that it can be detected only by tearing the cloth to determine the strength of the warp.

At a meeting of Medical gentlemen in England, Feb. 22, a number of resolutions were passed expressive of their respect and veneration of the memory of that benefactor of mankind, Dr. Jenner. It was also voted to opena subscription for erecting a monumentt o commemorate his important discovery of Vaccination.

The number of Medical Students in the United States, are estimated, from almost authentic sources, to be about thirteen hundred and eighty-five.

FOREIGN.

Two days later from France.—We learn from our correspondents at New-York, the Editors of the Daily Advertiser, that they had received by the General Hand, Getchell, 35 days from Rochelle, Paris papers to March 24. The following is the only important intelligence which they furnish.

It is asserted a manifesto would be issued by the French Government, from the 1st to the 5th of April, declaring war with Spain.

Accounts from Vienna alleged that Austria would maintain a strict neutrality, and this report has produced a rise in the Austrian funds.

The Spanish government had forbidden all couriers passing the French frontier, and the French government had forbidden all but such as were employed under their authority. Bessieres, the commanding officer of the Regency, with 900 or 1000 men, was attacked near Logrona, and so completely defeated that he has not since been heard of, and 500 prisoners of his party were carried into Sarragossa on the 4th. The Royalists of Navarre had entered France on the 11th, 12th, and 14th, to the number of 1000 men, by the mountains of St. Jean Pied de Port. It was said that the Portuguese army was in march, and would pass the frontier, by the time the French army passed the Pyrenees. Accounts from Constantinople to February 26th, continue the assurances of peace with Russia, and that the commercial relations with that country are about to be restored. Accounts from Larissa to February 16, announce that that place remained in possession of the Turks, but that the Greeks had advanced along the coast, all the cities there having declared for independence, and had got possession of the fortresses of Volo, and Zeitoun. There was a report from another quarter that they had captured Larissa.—*B. D. Adv.*

In the last treaty between England and the Netherlands, and also between England and Spain, in the part of the negociations that related to the Slave Trade, it was agreed by these nations respectively, that in order the more effectually to suppress this iniquitous traffic, it should be sufficient evidence to condemn a vessel as engaged in the traffic, provided only one slave be found on board such vessel; and, also, that the circumstance of any vessel being found fitted up as slave ships usually are, should be considered sufficient evidence of her being engaged in the traffic, and should expose her to the same penalties.

Motions are to be made in the British Parliament for equalizing the duties on East and West India sugars—and the gradual abolition of Slavery in the Colonies.

Latest from Europe.—By the arrival of the Minerva, at New-York, in about 30 days from Liverpool, London dates to April 4th have been received. It was reported that a formal declaration of war had been made by France against Spain. This, however, was not generally credited in Liverpool, as it appeared in but one London paper; and it was considered a circumstance of a pacific nature, that the Spanish bonds were rising.

Important from Mexico.

By the fast sailing packet brig Phœbe Ann, Capt. Holmes, New-Orleans papers to the 21st of April, have been received at New-York.

DOWNFALL OF ITURBIDE.

We have received, says the Louisiana Advertiser, per steam ship, a file of the Diario de Vera Cruz, to the 8th April, inclusive, from which we have hastily made the following translations.

The following official communications which have just been received by an extraordinary courier, announce to the free and heroic inhabitants of Vera Cruz, that their wishes in unison with those of all the other towns, have been granted. The liberating army has triumphed. The Mexican nation is reinstated in the extension and plentitude of their sovereign right, freely represented by a constituent Congress.

Decree No. 1.—The sovereign constituent Mexican Congress in their session of 29th ult. has thought proper to expedite the present decree.

1. It is declared that Congress having assembled to the number of 103 deputies, constituting a majority, is in full and absolute liberty to deliberate, and, consequently, in a situation to continue its sessions.

2. That the executive power has ceased from the 19th of last May to the present date.

3. That both the foregoing resolutions be transmitted to the supreme executive power to be named, in order that they may be communicated to whom it may concern. We therefore, &c.

Decree No. 2.—The supreme executive power provisionally named by the sovereign constituent Mexican Congress, to all whom these presents may come greeting: know ye that the said congress has decreed as follows:—

1. The executive government shall be exercised provisionally by a body to be denominated the supreme executive power.

2. It shall be composed of three members, each of whom shall act alternately for one month as president, and in the order of their nomination.

3. The supreme executive power shall have the title of Highness, and the members that of Excellency, only in official communications.

4. This body shall not be chosen from among the members of Congress.

5. This body shall be governed by the last regulation presented from the regency to congress for their approbation, except as respects the office of the commander in chief, and until another be formed in conformity to the present circumstances of the present period.

Signed by the President and Deputy Secretaries.

Decree No. 3.—The sovereign constituent Congress in this day's session has thought proper to name the following individuals for the executive power, viz:—

DON NICOLAS BRAVO,
DON GUADALUPE VICTORIA,
DON PEDRO CELESTINO NEGRETE.

This nomination shall be immediately communicated to the persons named, that they may repair to the hall of Congress to take the corresponding oath.

Signed and dated as above.

The ex-secretary of state, Herrera, has been taken at a plantation near Queretaro, and was in prison, as was also Fernandez, the intendant of San Luis Potosi.

Extract from a Letter, dated Puebla, March 23.

The army entered Mexico on Good Friday, at 5 o'clock, P. M. in consequence of Iturbibe having made the three following propositions. Previous to making these propositions, a council of war was held, on Wednesday, from 8 o'clock in the morning until 2 in the afternoon, by the adherents of the Emperor, in which council an animated debate took place, on the propriety of giving battle to the liberated army; but his majesty mitigated the ardour of the council by his *tears and entreaties*, that he wish-to spare the effusion of blood, and that he only desired the happiness of his country.

PROPOSITIONS.

1. That the army should not decide in his fate, but that it should be left to Congress.

2 That he should be permitted to retire to Tulansingo, with his family, escorted by Bravo, in order to regulate his affairs, and afterwards remove to Jamaica.

3. That all the troops that adhered to him, should form an integral part of the liberating army.

ANSWER OF THE JUNTA OF GENERALS.

1. That he could not be permitted to retire to Tulansingo to regulate his affairs, and still less to Jamaica, the Junta not having the powers vested in them to grant his request, which appertained only to Congress.

2. That in case this request should be granted by Congress, he should be escorted by brigadier-general Bravo, and the troops that he might select.

3. That due regard should be had to the officers and troops that had adhered to him.

The above was an extraordinary courier, at 12 o'clock.

By a passenger in the steam ship, we learn that about 700 troops remained faithful to the late Emperor Iturbide, and that the officers of these troops strongly advised him to give battle to the troops of the republican party, but that Iturbide refused, and threw himself on the mercy and generosity of the Congress. He was taken into custody and remained at his country seat near Mexico, under charge of General Bravo—By the Vera Cruz papers, we observe that he abdicated on the 19th March, requested permission to retire to a foreign country, granting him ten or fifteen days to arrange his domestic affairs, and that Congress would assume the payment of his debts, to a few friends. We further learn, that he is generally despised for his pusilanimous conduct, and that the Mexicans have given him the appellation of colonel Lantos

By the last accounts from Peru, it appears that the Royalists were gaining ground in the neighbourhood of Lima, and it was expected that that place would soon fall into their hands. Several shocks of earthquakes had been felt at Lima, subsequent to the earthquakes in Chili.

Gen. Bolivar was at Guayaquil preparing a secret expedition, which it was supposed would be directed against Peru. He had about 4000 men.

Maracaibo was still in possession of the royalist forces under Gen. Morales. He had with him 3000 troops, 1200 only of whom could be relied on. He was hemmed in on all sides. General Montilla was watching and worrying him with about 3500 troops.

NOTICE.

The semi-annual meeting of the "*Evangelical Missionary Society in Massachusetts*" will be held at Allen's hotel, in Concord, on Thursday next, May 15th. The members will assemble at 11 o'clock for the transaction of the usual business; and divine service will be attended in the church in that place at two o'clock, P. M. where a discourse will be delivered by the Rev. Mr. Damon, of Lunenburg, and a collection taken in aid of the objects of the Society.

The Trustees are desired to meet punctually at 11 o'clock.

F. PARKMAN, *Secretary.*

To Correspondents.

A "Subscriber," who sent us the lines inserted on our last page, this week, is thanked for his politeness. The lines from Cecil's Remains, to which he refers, were inserted in the Register of March 29th, 1822.

MARRIED,

In this city, on Tuesday evening last by the Rev. Henry Ware, Mr. George Hunt to Miss Margaret H. Cotton.

Mr. Lyman Thurston, to Mrs Delia Mayo, of Brewster; Mr. Andrew Green, to Mrs. Mary Ann Green; Mr. Stephen Faulkner, to Mrs. Abigail Rea.

DIED,

In Brookline, on the 16th inst. the venerable WILLIAM ASPINWALL M. D. in his eightieth year.

In Brookfield, Hon. Dwight Foster, aged 65.

In Dartmouth, on Tuesday last, Gideon Howland, aged nearly 90, a worthy member of the Society of Friends, leaving nearly three hundred descendents, some of whom are of the fifth generation.

In Ashburnham, Rev. John Cushing, D. D. in the 79th year of his age, and 55th of his ministry.

In Hartland, (Conn.) on the 20th ult. the Rev. Aaron Church, aged 77.

In Charleston, (S. C.) Benjamin Moodie, Esq. for many years Consul of his Britannic Majesty for South Carolina.

In Lausanne, (France) John P. Kemble, Esq. one of the most eminent Tragedians of the age, and brother of the no less celebrated Mrs. Sidons, aged 66.

In Lynn, Lieut. Nathaniel Burrill, of the Rifle Corps, aged 27.

In this city, on Tuesday morning, Miss Mary Ann Attwood, daughter of Capt. Joseph Attwood, aged 17.

Major John Tidder, aged 67, formerly of Marblehead.

LONDON BOOKS.

RECEIVED, from London, a Consignment of Three Cases of BOOKS, which will be sold at the Office of the CHRISTIAN REGISTER, No. 4, Spear's Buildings, Congress-street, at low prices, for Cash, if applied for soon. Part of them are the following:—

Aristotle's Rhetoric, 8vo.
Bunyan's Holy War, 12mo.
Boccaccio's Decameron, 4 vols. 18mo.
Apuleius' Golden Ass, 2 vols. 8vo.
Burn's Works, 4 vols. 18mo.
Barrows' Sermons, 5 vols. 8vo.
Blair's Sermons, 8vo.—containing the whole of
Do. Lectures, 8vo. [the Sermons.
Boileau's Philosophical Economy, 8vo.
Butler's Hudibras, roy. 18mo.
Boswell's Life of Dr. Johnson, 4 vols. 18mo.
Cogan's Ethical Questions, 8vo.
Card's Literary Recreations, 8vo.
Cecil's Anecdotes, 12mo.
Churchman Armed, 3 vols. 8vo.
Campbell's Philosophy of Rhetoric.
Elton's Hessiod, 12mo.
Elmhirst's Calabria Ulteriore, 8vo.
Evan's Essays, 12mo.
Fielding's Select Works, 5 vols. folio.
Gibbon's Rome, 12 vols. 8vo.
Gifford's Life of Wellington, 2 vols. 24mo. plates.
Gurney's Dictionary of the Bible, 24mo
Goldsmith's Vicar of Wakefield, 18mo
Hooker's Works, 3 vols. 8vo
Hume & Smollet's History of England, 13 vols. 8vo
Do. do. 16 vols. 18mo
Johnson's Dictionary, 18mo
Knox's Essays, 2 vols. 8vo
Locke on the Understanding, 24mo
Martinelli Dictionaire Fr. et Ital. 2 tom
New Week's Preparation, 12mo
Panorama of Paris, 32mo, bds—many plates
Paley's Works, 5 vols, 8vo
Pastor Fido, 2 vols in one, 24 mo
Paley's Evidences of Christianity, 12mo
Pearson's Thesaurus Medicaminum, 8vo
Philosophical Library, 3 vols. 8vo.
Stewart's Life of Dr Robertson, 8vo
Smollet's Works, 6 vols 8vo
Shakspeare, 6 vols 24mo
St Augustine's Meditations, 8vo
Telemachus, Fr. and Eng. 2 vols 12mo
do Spa. and Eng. 2 vols do
Traver's Dictionary of French Verbs
Voltaire Histoire de Charles xii 12mo
do do do 8vo
Wake's Epistles of the Fathers, 8vo
Whitby, on the Five Points, 8vo
Young's Night Thoughts, 48mo
Scapulae Lexicon, 2 vols 4to
Shakspeare, 8vo
Armstrong's Error's of Generals, 8vo
Beawes Lex Mercatoria, 2 vols 4to [and maps
Burgoyne's Expedition from Canada, 4to plans
Coleridge's Friend, 3 vols 8vo hot-pressed
Cox's Carolana, 8vo maps
Grose's Antiquities & Hist. Eng. Arms, 2 vols 4to
[superb gilt morocco—plates
Halifax's Works, 8vo
Imlay's Am. Topography, 8vo
Instructions for officers of Infantry, 8vo plates
Life of Struensee and Brandt, 8vo halfbound, morocco, portraits
Mackenzie's Strictures on Tarleton, 8vo to accompany Tarleton's Campaigns
Monstrelet's Chronicles, 12 vols 8vo with a 4to vol. of plates
Military Memoirs of Mr. Geo. Thomas
Macdonald's Projectile Fuzees, and Telegraphic Communication, plates
Paley's Evidences, 8vo [
Reply to Matthews
Ricarda's Political Economy, 8vo
Smollet's Works, 6 vols. 8vo
Saldarn's Tactics, 8vo
Tarlton's Campaigns in U. S. 4to. maps and plans
Wissett on Hemp, 4to. plates.

POETRY.

From the Charleston Courier.

PENITENCE.

If thou could'st know what 'tis to weep,
To weep unpitied and alone
The live-long night; whilst others sleep,
Silent and mournful watch to keep,
Thou would'st not do what I have done.

If thou could'st know what 'tis to smile,
To smile, whilst scorn'd by every one,
To hide by many an artful wile,
A heart that knows more grief than guile,
Thou would'st not do what I have done.

And oh! if thou could'st think how drear,
When friends are chang'd and health is gone,
The world would to thine eyes appear;
If thou, like me, to none were dear,
Thou would'st not do what I have done.

Miscellany.

ADVENTURES OF A BIBLE.

[Continued from page 152.]

Harry H—— had entered his sixteenth year. He was a lad of good capacities, benevolent, upright, and for his age, had a good general knowledge of religion. But I soon found that he had an instability of character; a want of resolution; and that, not unfrequently, he discovered a timidity of mind, which exposed him greatly to the influence of temptation. He had been piously educated, but with too much tenderness; and he entered upon his new employment, with perhaps as few of the qualifications for a sailor, as if he had been born in the woods, and had scarcely heard of the sea. We embarked on the day after our arrival at Greenock, and I continued in my confinement till the Sabbath. Glad was I then to find myself remembered; and being conveyed at once to the bosom of my young friend, I was enabled to read his thoughts, and to form a more just and extensive view of his character, than I had before been enabled to attain. The parting advice of his mother was deeply impressed on his mind, and had he been alone, he would most gladly have obeyed it; but he had yet neither seen nor heard any thing to encourage him, that he should escape the railery of his companions, if he should shew any marked respect, either to me, or to the day. Now and then I heard a short prayer, that God would preserve and strengthen him; and observed several efforts to recall sentiments, which, if he had consulted me, I could readily have repeated to him. Every now and then too I felt his hand upon me, as if he would have taken me out; but obviously afraid, he drew it back again. Happily there was in the crew an old man, who had left behind him a family, for whose support he had toiled all his life; and who had no sooner cleaned himself, than he took his book, and sat upon the windlass to read. Harry immediately went up to him, and his heart throbbed with pleasure when he saw, that the book which he read was the New Testament. "I am glad," said he, "that the Sabbath may be observed at sea as well as on shore." "And why not?" said the old man. "Is not God here as well as on the land?" "He is indeed," said Harry, "and I should think that every one would more strongly feel his presence, amidst such displays of his greatness and excellence." The old man surveyed him for a moment with a more fixed attention. He had before taken little notice of him, supposing that, as he was the son of a man of property, he was probably sent to sea, because he was too wild to be kept upon the land; and his apparent seriousness he attributed only to a depression of spirits. But the ingenuous countenance of Harry convinced him of his sincerity; and he was now not less pleased himself to have found a companion, with whom he could agreeably pass the time, which could not conveniently be given to reading." You have begun well," said the old man; "and I can tell you, that if you persevere, and live to be as old as I am, you will find more satisfaction in that book, than in any fortune or honours which may attend you." Harry had now taken me from his bosom; and with such emotions as he had not felt before, took his seat also, and with his whole heart listened to my instructions.

They were undisturbed, for there was an easy breeze, and the other sailors were sitting by themselves. After reading for about an hour, Harry was preparing to restore me again to his bosom, when the old man turned to him with a countenance full of benevolence. It was a moment of secret exultation to Harry, for he felt that he had done his duty. "I have now seen sixty-five years," said the old man; "and should God spare you to an age like mine, you will have many a storm to weather, and many a disappointment to bear. But be faithful to your duty, and you have nothing to fear." At this moment three of the other sailors came up to them. "What a snug and comfortable house, George, did you leave," said one of them. "Had I sailed as long as you have, I'd have comfort at least for the rest of my life." "A snug house indeed it is," said the old man, "and glad should I be to pass the rest of my life on shore; but God has otherwise appointed it." "But have not you yet earnt enough to lay by with?" said another, "or sailor like, don't you care to provide for a stormy day?" "I have earnt," said the old man, "the house which you saw me leave; but for twenty years has not my wife seen scarce a month together of tolerable health; and my youngest child, feeble from her infancy, requires almost equal care as her mother. Two of my girls have we placed in good families, and they do what they can to assist their mother and their two sisters. But sickness brings with it expenses, which have taken much that I might have laid away; but thanks to God, he has never yet deprived me of my strength, and I have always been able to meet them." "This is hard fare," said one; "a hard fate for an old man." "I never thought so," replied the old man. "I have dutiful and pious children. Not a word of complaint have I ever heard from the sufferers at home; and shame to me would it be to complain, when they are always patient and grateful. To do what I can for them is a greater comfort to me, than would be all the world without them." "How differently," said Harry, "do men think of happiness? Half the world at least, from your own account of yourself, would pity you." "Not more perhaps," said the old man, "than I should pity them."

This old man was to Harry a staff, both for support and defence; for had any one been disposed to laugh him out of his principles, the regard which was felt for the old man, who now loved him sincerely, would have been his security. Happy is it for a young sailor, and especially for one who has not great native energy of character, to find in a crew one, who, with the experience and reputation of a good seaman, is also a good man, whom he can make his friend, and with whose firmness he can strengthen himself to bear trials, and to resist temptations! For the remainder of the voyage, Harry found but little difficulty in maintaining his resolutions. I was often lodged under his pillar at night, and was a happy witness of his prayers, and his good dispositions; and from morning till night, of every Sabbath, I was his constant companion; and, as opportunity offered, I gave him, as he consulted me, and as he required it, knowledge, encouragement, and consolation.

Few sailors, I believe, ever saw the land with greater pleasure than Harry H—, on his return from his first voyage, for he felt that he had done nothing to forfeit the confidence of his friends; and that they, whom he most loved, had become a thousand times more dear to him. A letter which he had sent by the post, only an hour after his arrival, brought his father to the port on the next evening, who went immediately on board; and inquiring for his son, for it was dark, felt himself in a moment to be in his arms. The delight of Harry, and the distress of Mr. H—— were alike extreme. The captain immediately came forward, to invite his guest to the cabin; and it was not till the light shone on the face of his father, that Harry guessed the cause of his silence, and of his apparent neglect of all his anxious inquiries. Mr. H—— was in mourning. "My mother, Sir?" said Harry, with an anguish of suspense, not less than the joy, which he had felt but a moment before. We fear most for those whom we love most; and it was the ardour of filial love which dictated the inquiry. "She is, I trust, in heaven," said Mr. H——. The heart of Harry was too full for utterance. He sat by his father and took his hand. All the scenes of his boyhood and of his youth instantly recurred to his recollection; all the maternal cares which he had experienced; the advice which she had given him, and the little instances of his own neglect and disobedience; and of the pleasure with which she would now have received him, strengthened, as he thought himself to be, in virtue. The distress of Harry gave self-command to his father. "Your mother," said he, "endured but a short illness; but her death was, like her life, tranquil and peaceful. She had lived in constant preparation for it, and resigned herself cheerfully to God. It was not an hour before she expired, that she said to me, "should Harry return, tell him that the prayers of his dying mother committed him to God; and if a sailor's life should continue to be his choice, that it is my last request, that he vigorously resist its temptations, and direct his course by the sure word of God." "Thanks to God," said Harry, "her pious council has not been wholly lost upon me; and may her dying prayer be still more effectual." After a few minutes conversation with the captain, at the request of Mr. H—, Harry was discharged, and accompanied his father to the shore.

If there be any disposition to piety in the heart, affliction will, for a time at least, bring it into exercise, and give it an influence on the character. It too frequently happens, indeed, that this exercise and influence are of short duration. The power of habit reconciles men to events, which at first penetrated them with grief; or sorrow is dissipated by change of scenes, by amusements, or by business. Mr. H—— had, however, for some time reflected with great seriousness upon the subjects of religion; and, as if it had been the peculiar design of God to confirm this state of his mind, the death of his wife occurred at a time, most favourable to this important end. Indeed this *is* the design of God in every affliction; and if men would consider it as they should, they would not unfrequently find afflictions to be the best of their blessings. I was upon the table, between Mr. H—— and his son, on the evening of his arrival. Mr. H—— laid his hand upon me. I felt that it was the hand of a friend, and his heart received the influence which I communicated. "I have ever respected this book," said he; "but when I gave it to you, I knew not, as I now do, its inestimable value. Here I have found consolation, which I feel, that I could not have found in the world. I remember your mother with ten thousand times more pleasure, when I reflect upon her humble, benevolent, pious and happy life, which was formed and guarded by these sacred instructions. It was to her life, under God, that I am indebted for my convictions of their importance; and her death has fixed a seal to them, which I hope will never be broken. I need not ask, Harry, if you have been accustomed to consult it. It speaks for itself." "It has not indeed been unused Sir," said Harry; "but great as are my obligations to my sainted mother, I know not whether my resolution would have carried me through temptations to which I might have been exposed, if I had not had the encouragement of one, who, under the habit of a common sailor, has a heart which would honour and enrich the highest station. George Stanely, sir, who has been a seaman forty years, and has struggled with twenty years of sickness in his family, is as good a sailor as ever pulled a rope, as brave a one as ever faced a storm, and I believe as good a christian as the land produces. I am sorry in that I did not introduce you to him; that I did not even take leave of him. He has been a friend indeed to me; and by his example and support, I was enabled to begin and to persevere as I had intended." "You shall soon visit him, Harry," said Mr. H——. "Such obligations are neither to be forgotten, nor to pass unacknowledged." The evening was spent in conversation, both interesting and profitable; and both to father and son I had the happiness, at its close, to impart sentiments and feelings, with which they could acceptably commit themselves to God, and retire to rest.

In the morning, I found myself to be very early remembered, and was an entire hour with Harry, before he and his father met, to commence their journey. He read the 15th chapter of the first epistle to the Corinthians, and felt, I believe, all which a grateful heart could feel, particularly as he went over and over again and again the seven last verses. His attention too was very strongly arrested by the 14, 15, 16, and 17 chapters of John.

But few words were spoken either by the father or son in the beginning of their ride. Mr. H—— saw that Harry was calm, and was disposed to leave him to his reflections; and Harry, believing his father's thoughts to be much engaged, was unwilling to interrupt them. The sight of a grave-yard, however, which they were passing, occasioned Mr. H—— to remark, "how exalted is the privilege of christians, in their faith of another life! We may say, I believe, of all the good, at least, as the angel at the tomb of Jesus said to Mary, "*they are not here; they are risen.*" "Yes sir, said Harry; and I know not how we can look on a scene like that, and not exclaim with Paul, "*Thanks be to God, who giveth us the victory, through our Lord Jesus Christ.*" "It is no small benefitof affliction," said Mr. H——, "and no inconsiderable vindication of the wisdom and goodness of God in dispensing it, that it teaches, that it forces us, to look beyond the grave, and beyond the world. I have been accustomed to view men only as creatures of this life. Every human being whom I see, is *now* in my eye an immortal being. I am interested in all which concerns him, and my heart glows with desire for his best happiness. God has made these impressions on my heart; and it is *my* business, by every means, to retain and to strengthen them." "What an influence," replied Harry, "would that single principle, if universal, produce upon the condition of the world? Yet how few there are who seem to realize, even that they are themselves immortal? If I did not believe that my mother was now alive and happy, I should never know another peaceful moment. But how consolatory are the words of our Lord, "*In my Father's house are many mansions. I go to prepare a place for you. I will come again and receive you to myself, that where I am ye may be also?*" "*There* seek a resting place for your thoughts and your affections, my dear boy," said Mr. H——; "for the heart must be with God while we are on earth, if we would be prepared for a final union with him in heaven. Hence we are required to *set our affections on things above, and not on things of the earth; to* LAY HOLD *on eternal life; and to love the Lord our God* WITH ALL OUR HEARTS. *It is with* THE HEART *that man believeth unto righteousness;* and in proportion as we have this faith, resignation will become an easy duty." Harry's heart throbbed at this suggestion; for it instantly excited the inquiries, "have I this faith? do I feel this love to God? this confidence and entire submission?" —and a considerable time passed in silence, and in self-examination. "I am sensible sir," at length, he observed, "that true resignation must be found in the love of God. I have been endeavouring to seek for happiness, only in the reflection that my mother is now happy; but whilst I still believe that she is so, I feel that such submission is very partial and incomplete. To be resigned upon christian principles, I must be satisfied with what God does, *because* He does it; and because my love of him is so great as to convince me, that what he does is necessarily the wisest and best which could be done." "If you love me," replied Mr. H——, "you will confide in me, even when you cannot understand the purposes of my conduct; nor is the confidence which you place in me an expression of love, if you begin to doubt the goodness of my designs, as soon as you are unable to comprehend them. Let the *love of God* lie at the foundation of your resignation, and you will be resigned under all the events of life; and even where you might fear to indulge the hopes, which at present soothe your mind, and even brighten your anticipations. Nay, on the heart which is thus prepared to meet the will of God, the consolatory promises of the gospel, wherever they can be applied, will have a redoubled influence." A new scene was opened to the thoughts of Harry; and it was now the first object of his desires, to say with his Lord and Master, "*not my will but thine, O God, be done;*" and he frequently repeated the words of Eli, "*it is the Lord, let him do what seemeth him good.*" As his thoughts dwelt upon his mother, I perceived that it was with a still stronger sensation of pious pleasure, that he uttered my suggestions, "*Blessed are the dead, that die in the Lord, from henceforth; yea, saith the spirit, for they rest from their labours, and their works do follow them. God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, for the former things are passed away.*" Much more conversation passed between Mr. H—— and his son during their ride; but what I have related will give, I believe, some idea of it to my readers. But with all this preparation of his mind, Harry felt, as he never had before, when he saw the gloom of death throughout the house, which he had expected, by his return, to have filled with exultation.

FROM THE BOSTON MEDICAL INTELLIGENCER.

SEPULTURE.

Non defunctorum causa, sed vivorum inventa est sepultura.—SENECA.

At *Saulieu*, Burgundy, a very corpulent man, who died under a mild catarrhal gastric epidemic fever, was buried, March 3d, in the Church of St. Saturnin. A grave was opened, April 20th, by the side of the man's to bury a woman, who died in childbed, under this fever. A most fetid odour immediately filled the church and affected all who entered. In putting the woman's coffin into the grave, some sanies issued; its odour strongly affected the assistants. Of a hundred and seventy people who entered the church, from the opening of the pit till the burial, a hundred and forty-nine were attacked with a putrid malignant fever, somewhat resembling the epidemic. Its nature and intensity left no doubt it owed its maligaity to the infection of the church.—*Mem. sur l'usage d'enterrer dans les e'glises et les villes; par M. Maret, cele'bre med. Dijon*, 1773.

A malignant epidemic fever was caused by removal of the earth of the cemetery of St. Peter's Church.

In *Auvergne*, at Riom, an old cemetery was dug over to embellish the town; soon after, an epidemic appeared which carried off a great many people, particularly the poor, and in the neighbourhood of the cemetery. Six years before, a like cause produced an epidemic in *Ambert.—Dissert. de M. Huguenot, Prof. en Med. dans l'univers. de Mtpellier.*

In this *Dissert.* and *M. Maret's Mem.* are described terrible consequences of infection in the Cathedral of *Mtpellier* from burials.

The body of a very fat person was buried under a foot of earth and eight inches of stone; the abundant vapours from it made it necessary to dig it up. Three diggers undertook it; two were attacked with violent vomiting, and left the work; the third, determined to finish it, died ten days after.—*M. Bernard in Obs. de Physique par M. l'Abbe' Rozier, I.*

The Curate of *Arnay-le-Duc*, Normandy, after having breathed infected air from a body he was burying, had a putrid disease which reduced him to the last extremity.—*Journ. Encyclop.* 1773.

The opening of a body, at Lectoure, occasioned in the territory of Armagnac a grievous epidemic. In 1744, one third of the inhabitants of L. died under an epidemic, attributed to the digging of an old cemetery. *Raulin Obs. de Me'd.*

The lord of a village, two French leagues from Nantz, died. To place his coffin according to his friends' wishes, several coffins were removed, among which was that of his relation, who died three months before. A most fetid odour spread itself in the church. Fifteen of the assistants died shortly after; first, the four who removed the coffins; six curates, present at the ceremony, hardly escaped death.—*Gazette de Sante'*, 10 *Fe'v.* 1774.

In digging vaults in the church of St. Eustace, Paris, some bodies were moved, others put in a vault which had been long time shut. Children who went to catechism in the church, and many adults fainted; were seized with difficulty of respiration, irregularities of pulse, some with convulsions of the limbs. —*Rapport de M. Ferret, docteur regent de la Faculte' de Paris.*

At Dijon, in the winter of 1773, the ground of the cemeteries was frozen so deeply, the sepulchral vaults of the principal church became so full, they were ordered to be emptied. Lime was thrown on them;—sufficient means of egress for the consequent vapour were not provided. The infection soon became so insupportable, it became necessary to shut the church. The odour of the putrid effluvia extended itself into the neighbouring houses, where a contagious fever began to manifest itself.—*Morveau Des moyens de pre'venir la contagion.*

The water of the wells below the cemetery of St. Louis, at Versailles, could not be used on account of its fetidness.—*Recueil de pie'ces concernant les cimetie'res de Versailles*, 1774.

The amphitheatre for dissection at *Hotel-dieu*, Paris, was a constant source of infection, so it is transferred to the more extensive grounds of *la Pitie'.—Rapport au Counseil des hospices*, 1816.

From March 8, 1776, burial in towns and churches is forbid in France; also by the government of the state of Turin. In 1810, M. de Cice, Archbishop of Aix, in vain solicited of the government the favour to be buried in his cathedral.—In 1811, M. Fodere the medical jurist, entered a complaint of an infringement of this law.

We saw a battalion of 1000 men of the regiment of Latour d'Auvergne, in garrison at Santo Germano, in the kingdom of Naples, reduced at least a half in fifteen days. The barrack was near a church which served exclusively for the burial of the inhabitants.—As soon as the sun was down, putrid vapours spread themselves round the church to the barrack, all the openings of which on the side toward the churh were shut, and the rooms of the barrack filled with tobacco smoke. At our morning's visit, we found 30 to 40 men attacked with all the most formidable symptoms of ataxic fever. A hospital was established on an eminence under Mont-Cassin; soon, almost all the soldiers entered it.—*Baron Percy and M. Laurent*, 1815.

See, too, *Nasser me'd. cele'bre a' Chalons, sur les inhumations dans les e'glises*, 1775. *Rapport sur plusieurs questions propose'es a la Soc. Roy. de Me'd. au Louvre; exposant les dangers des inhumations et des exhumations dans les e'glises; a' Malte, imprime aux depens de la religion*, 1781.

The last burial ground established by the city of Boston, is in a remote part of its suburbs; it presents great neatness and security.—In New-York, interments within the city are prohibited.—The cemeteries in all cities of Asia are outside of the walls.

CHRISTIAN REGISTER.

Printed every Friday evening, at No. 4, Spear's Buildings, *Congress-Street*, for the editor, by

ROBERT M. PECK.

TERMS—Two dollars and fifty cents, if paid in advance, or three dollars payable in six months